

B A L A A M'S WISH:

A  
S E R M O N.

Whercin the vanity of desires  
without endeavours, in order  
to the obtaining the Death  
of the Upright, and their last  
end, is opened and applyed.

First occasionally Preached, and  
now at the request of some Published.

---

By an unworthy Messenger of Christ.

*Thomas Cawton.*

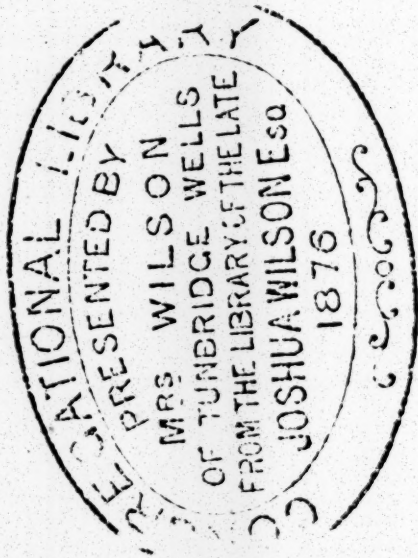
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*Pfal. 37. 37. Mark the perfect man, and  
behold the upright, for the end of that  
man is peace.*

---

L O N D O N,

Printed by T. Leach for John Sims, and are to be  
sold at his Shop near Gresham-Colledge-gate  
in Bishops-gate-street, and at his Shop at  
Swishins-Alley-end in Cornhill, near  
the Royal-Exchange. 1670.







TO THE  
RIGHT HONOURABLE  
AND ELECT LADIES

The Lady *Anne Clinton*,  
The Lady *Eleanora* }  
AND } *Holles.*  
The Lady *Diana* }

The Author wisheth  
Grace and Peace.

Right Honourable,



*I* is the Nature of  
the Blessed God,  
not only to give  
great things boun-  
A 3 tifully,

## The Epistle

tifully, but also to accept of small things graciously: though he looks for the Gift, yet he looks at the Heart: hence we read in the Law, that the handfull of Meal which the Poor man brought for an Oblation to God, was as gratefull to God as the whole Burnt-offering of the Rich: and in the first of Leviticus, the Reach Nichoach, or sweet favour of rest, is added not only to the Rich mans Oxe, but to the Poor mans Turtle Doves; to shew that it is not so much  
how

*how much, as from what mind  
a Sacrifice is brought to Gods  
Altar.*

*Your Ladyships have already in your Nobleness and  
Liberality to me, shewed your  
selves to be partakers of the  
Divine Nature, and in accept-  
ing this poor Pepper-corn pre-  
sent will give a further testi-  
mony of your Likeness to his  
Eternal Majesty: for your ac-  
ceptation will evidence more  
the goodness of your Lady-  
ships, than the desert of this  
Discourse. Such as it is, I am  
A 4 humbly*

## The Epistle

humbly bold to offer it to you, taking this publick opportunity to declare my thankfulness so far as I am able, though not so far as I ought. I bow my knees before the Father of our Lord Jesus Christ, begging for you the mercies of his Covenant and Kingdom: The great God lift up the light of his reconciled face upon you, granting you assurance of his Love, and perseverance in his Truth in this World, and a Crown of Glory in a better Life. No more but my earnest request  
that

**Dedicatory.**

*that I may obtain the favour  
and honour to be*

**Your Ladyships**

**Humblest**

**Servant, &c.**

**Tho: Cantton**

---

**TO**





TO THE  
CHRISTIAN READER.

*Christian Reader,*

**T**Hou hast here the  
Copy of a Sermon  
which was first taken  
from the Preacher's mouth by  
the Pen of a ready Writer :  
the Person who was at the  
pains of Transcribing of it,  
by his earnest desire hath pre-  
vailed with the Author to Re-  
view it, and to give him leave  
to Publish it. Here is no-  
thing

*To the Reader.*

thing added to the Discourse it self, only some things in the Margin, to which some passages in the Sermon have relation. The Author declares he loves not to be in Print, and that these few leaves had never been suffered to come abroad, had not more then ordinary Obligations to comply with the requests of some, been laid upon him.

The Godly will not condemn the Work, because the subject is so serious and profitable; for what can be of greater moment or benefit, than



*To the Reader.*

than to teach men the Lesson of an holy upright life, as that which paves the way to an happy and comfortable death? or to describe the blessed advantageous death of the righteous, as that which encourages to the gracious and heavenly life of the Godly.

The Wicked will not blame it much, because it is so very short; let him that is most displeased with it, turn over but a few Pages, and he will certainly find something that pleaseth him, *viz.* the **END.**

The

*To the Reader.*

The Author hath endeavoured to offend no man by this Tractate : for its his design so to speak, write, and live, as first to please God as much as he can, and then to displease man as little as he can.

If thou reapest any benefit by what is here set before thee, give God the praise ; for who should have the Tribute of all Glory, but he that bestows the Treasure of all Grace ? who should have the Fruit, but he that planted the Tree ? Magnifie God for any good this  
Sermon

*To the Reader.*

Sermon shall do thee : for  
every good gift, and every  
perfect gift, comes from above,  
from the Father of Lights.

*Farewell.*

---

*Balaam's*





B A L A A M' S

# W I S H,

---

Numb. XXIII. Vers. 10.

The latter Part.

*Let me Dye the Death of the  
Righteous, and let my last  
end be like his.*



His Chapter ( with  
the foregoing and  
following) contey-  
neth the History of  
*Balaam's Journey; Sacrifices,*  
*and Parables;* and in this Nar-  
rative

rative there are two things wonderful and extraordinary recorded, by the Man of God *Moses*; the one whereby the passion, the other whereby the covetousnes of *Balaam* the false Prophet was rebuked and restrained: first *his passion was restrained by Gods putting words into the mouth of his Ass, the dumb Ass, speaking with mans voyce, rebuked the madnes of the Prophet*: anger had put the man besides himself, so the Greek word there used signifies, and so it is in all other persons; though *Balaam* were a wise man, yet when his passion was up, his reason was down; *Anger is that fever of the*

2 Pet.

2. 16.

1100.

*the soul, that makes the tongue* *La cho-*  
*talk idly, 'tis a short fury, it* *lere est*  
*puts the mind into a rage; you* *comme*  
*may see how he frets and fumes,* *une fièvre*  
*and chafes and storms and as* *chaude,*  
*wise as he was, had need to be* *qui nous*  
*admonished by an As,* *fait dire*  
*un infini-*  
*te de cho-*  
*ses ridi-*

2<sup>ly</sup>. *His coveteousness was* *cules. &*  
*rebuked by Gods putting words* *nous fait*  
*into his own mouth; and this* *entre-*  
*was as great a wonder as the* *prendre*  
*former, for though at first with* *beaucoup*  
*some kind of maiden blushes* *de sortes*  
*and shamefac'd modesty he ex-* *actions,*  
*cused himself from the work,* *dont nous*  
*yet he loved the wages of un-* *nous re-*  
*righteousnes, in so much that* *pentons,*  
*in the 11 Verse of the Epistle* *lors*  
*of Jude he is called (in the ori-* *qu'elle est*  
*ginal) the Balaam of Reward,* *passée.*

*Jude 11.*

*Balaam*  
*au 11.*



a man who had no other soul but gain; so that he being such a person, it was a great wonder God should so over-rule him as to make his tongue speak that which his heart did least love; thus *the preparations of the heart are in man, and the answer of the tongue is from the Lord*, So in that speech of Caiphas we read of, *Tis expedient saith he that one man should dye for the people; and this said he not of himself, but being High Priest that year, he Prophecied that Jesus should dye for that Nation &c.* and so here, *the Lord put a word into Balaam's mouth saying return unto Balak and thus thou shalt speak: behold how*

Prov.  
16.1.

John.  
11. 51.

Numb.  
23. 5.



how the Lord limits him and tyes him up, to speake not his own words but the Lords : Against the inclination of his covetous heart his tongue must speake : usually out of the abundance of the heart the mouth speaketh, but here it was not so, but from the irresistible hand of God that was upon him, his mouth spake, *the Lord thy God would not hearken unto Balaam, but the Lord thy God* <sup>Dent.</sup> *turned the curse into a blessing* <sup>23. 5.</sup> *because the Lord thy God loved thee; God would not hearken to Balaam, but made Balaam hearken unto God, and so tipp his tongue with blessings, though he had a poisoned and*  
*B. S. en*

envenomed heart, *Saul* went to *Damascus* to persecute, and God converted him to be a Preacher; and *Balaam* went to curse, and God changed his words into a blessing; in the former God changed the heart. the latter God over-ruled the tongue.

The latter of these, *the speeches and parables of Balaam*. is the context; which is the first of his four parables; and indeed when we read this parable, we may well say, who could have expected so sweet a breath, from so foul a stomach, such heavenly notes, from so hellish an instrument, surely *this is the finger of God*; And  
you

(7)

you may learn by the way, from  
Gods over-ruling this Prophet,  
*That God can deal with them,*  
*that deal with the Devil;* they  
which are most studied in the  
black Arts of Hell, must forget  
the language of that infernal  
pit, and speak the dialect of  
Heaven, when God will have  
them; *this is the Lords doing* <sup>*Psal.*</sup> <sup>*118. 23.*</sup>  
*and it is marvellous in our*  
*eyes.*

The text is the *meta-narrative* the  
last conclusion and winding up  
the first parable of *Balaam*,  
shewing the blessed estate of  
*Israel*, by his desiring no other  
condition for himself hereafter  
than that which they were to  
enjoy; but enough for the con-

B 4 .

texture

texture, or weaving together of the text with the other parts of this History.

In the words themselves, observe, 1. Somethings generally and secretly implied. 2 Somethings particularly and openly expressed.

1 Somethings implied, which are Two; First *That all those that are partakers of humanity are subject to mortality*: the common law of death is of an imperial and impartial nature; it layes hold on all without exception, all without distinction, bad and good, righteous and unrighteous; this *Balaam* lays down as a foundation that the righteous shall

shall dye, *there is a death even to the righteous.* Even they that are freed from the sting of death are not delivered from the stroak of death: they which are freed by it, are not free <sup>John. 20.</sup> from it; our life (like the race <sub>3. 4.</sub> of the two Disciples) is towards the sepulcher; as soon as we come out of the grave of the womb we hasten to the womb of the grave: we leave the place where we received life to enter into that where we shall find death; there will be a morning in which we shall not live till evening, or an evening in which we shall not live till morning: this is true of all in generall so as to except none, in  
 parti-

particular: the righteous not exempted; nay we read the first man that ever dyed was righteous *Abel*: the best (at that time) that lived, was the first that dyed.

2<sup>ly</sup>. This is implied, *that there is a great difference between the nature and consequents of death to the righteous and to the sinner*, there is not only a holy difference before death but a happy difference after death; Therefore saith he, let my last end be like his. And indeed this is a very notable testimony of the immortality the soul, and of future recompences from the mouth of a false Prophet, these words shew,

shew', that he held there was a  
 reward after death to the just ;  
 else why should he here desire להורות  
 to be in their state. Man ceaseth שיש  
 not to be at death , but his soul להם  
 survives the body, so that he in- שארית  
 sinuates thus much, that though ותקוה  
 the righteous dye *as well* as the נפשיה  
 wicked, yet the wicked dye not אחר  
*so well* as the righteous : the חמות  
 righteous are taken away from R. Schelo-  
 sinne , the wicked in their moh.  
 sinne ; as to death it self there Hamme-  
 is no difference , but in their lich in  
 death there is a difference ; Michlal  
 therefore, as the Apostle in a like Yophi in  
 case. *They doe it to obteyn a* loc.  
*corruptible Crown but we an*  
*incorruptible* , so they dye to  
 be damned , we to be saved.

1 Cor.  
 9. 25.

Se-



Secondly here is something expressed, and so the words are a passionate wish, consisting of 2 parts, *the concomitant security*, and *the consequent felicity of a righteous mans death*.

First he wisheth *the concomitant security in death*; *Let me dye the death of the righteous*, or as it is in the primitive language *Let my soul dye the Death of the upright*. ( *Let my soul dye* ) the meaning of the dying of the soul is the parting of the soul from the body : the phrase doth not import the dying of the rational soul, (which is incorruptible ) but the removing of it out of the mansion of the

תמות  
נפשי  
מות  
ישרי



the body, when it is translated by death.

(*The death of the righteous*)

the word *Tasbar* is used in opposition to that which is *warp'd*

*bent*, or *crooked*, *Let my soul dye*

*the Death of them that are*

*upright and straight* in their principles and practices, and

from this root it is you read that *Israel* is called *Jesurun*, be-

cause of the sincerity and uprightness that should be in them: *an Israelite indeed is one*

*in whom is no guile*; such whose Lives are straight their Death is

safe: though they are tossed upon the waves, yet they are brought into a good and safe

harbour by death. Death is the end

ישר

*Rectus*

*Joh. 1. 47*

end of all humane misery, and the beginning of all divine good to the upright; the Sepulchre is a sanctuary, and death it self a city of refuge to them; therefore, *Let me dye the Death of the righteous*: for that death which to others is *the King of Terrors*, to the upright is the *King of Salem*, that is of peace: the same red sea which was a grave to the Egyptians, was a place through which the Israelites passed with safety, and the same death which conveys the wicked to the belly of hell, carries the godly into the bosom of *Abraham*.

Secondly he wisheth *consequent felicity after death*, *Let my*

*my last end be like his : last end,* אחרית  
 the word used in the Hebrew  
 denotes sometimes *posterity*, and <sup>Dan. II.</sup>  
*let my posterity be like unto his,* <sup>4.</sup>  
 and to this the *Septuagint* <sup>αὐτὸ γένος,</sup>  
 had an eye, when they render <sup>τὸ σπέρμα</sup>  
 the words, *let my seed become* <sup>σπέρμα</sup>  
*as the seed of these:* so Balaam in <sup>τῶν τούτων</sup>  
 the former part of the wish, <sup>Septuag.</sup>  
 desires, *happyness for himself*, in  
 the latter, *for his Children*: this  
 exposition is not contrary to  
 the Hebrew, nor to be con-  
 temned: yet above *seven times*  
*seventy* translators may be pro-  
 duced, who here leave the *se-*  
*venty interpreters*, and turn  
 the word as we, *Extremum*,  
 the last end, the *Arrears*, or  
*after Payment*: and the mea-  
 ning

ning is, the Saints of God have not their portion in this world; they have only a pension, there's a great deal of Arrears the people of God shall receive at their death. So the same Hebrew word is used *the end*

*Psal. 37. of that man is peace, the last end, the Arrears of that man. So*

*Prov. 24. there is no Reward to the evill*

*man, he hath nothing to come*

*in the other world, but what*

*he hath he hath here, but to the*

*righteous there is an End, the*

*best is behind: So Junius upon*

*this place. O that after my pas-*

*sage out of this life, I might ob-*

*teyn the happines that is laid*

*up for these upright ones: so that*

*of Solomon, the wicked is dri-*

*ven*

*Psal. 37.*

*37.*

*Prov. 24.*

*20.*

*Prov. 23.*

*18.*

*24. 14.*

*Utinam*

*post hujus*

*vita exi-*

*tum, fe-*

*licitatem*

*consequar*

*his rectis*

*repositam.*

*Jun. in*

*loc.*

*Pro*

*14. 32.*

*ven away in his wickednes but  
 the righteous hath hope in his  
 death*, the meaning of the  
 place may be, either the righ-  
 teous hath hope in the wicked  
 mans death, that is, that  
 things will be better when the  
 wicked dye: or else he hath  
 hope in his own death, be-  
 cause there is a reward to the  
 righteous. And indeed the *Pfal. 92:*  
 happines of the upright is not <sup>12.</sup>  
 a flower that grows in the gar-  
 den of this world, the gold  
 which enriches them is not  
 fetched from natures mine:  
 it is at their last end they have  
 their recompence: so the  
 Jews note from that of the  
 Psalmist, *the Iust shall flour-*

התמר

זה

צלהר

רחוק בן

מתן

שכרן

של

צדיקין

רחוק

מהם ע

לעולם

הבא:

C

ish

*Il savio* *rish* like the palm tree : the  
*Salomone* palm tree being a tall strait  
*chiama* tree cast's its shade a great way  
*nell' Ec-* off, from the body of the tree;  
*clesiaste* so say they : the giving of re-  
*profitto e* ward to the just is a great way  
*vant ag-* off, even in the world to come:  
*gio d'uno* whatever is on this side eternity  
*parolache* is fleeting and perishing, it can-  
*significa* not be of any great moment be-  
*romanen-* cause it is but for a moment, *that*  
*te) varian-* is of no great value, *that is but of*  
*zo per-* a smal continuance : therefore  
*cioche in-* such a reward will not content  
*quello che* a righteous man ; the *Preacher*  
*non ri-* when he speaks of profit or  
*mane od* gain uses a word in the *Hebrew*  
*advanza* that imports something  
*ma scorre* which remains or abides, to  
*ese con-* teach that that which abides  
*suma non*  
*c'egua-*  
*dagno,*  
*hor le cose*  
*transito-*  
*riepassano*  
*sono beni*  
*che corro-*  
*no e fug.*

not

not is no true gain or profit: now because the upright find not this here, they stay for reward *till their last end*, gonocombe  
se fossero  
alati per  
andar se-  
ne a volo.  
Turretin.

But enough for the unfouling the text, Homil.  
3. Supra  
Luc. 12.  
5, 6. &c.

Now considering together the Wish, the Person wishing and the successe of his wishing, we may gather this proposition worthy our observation.

*To dye the Death and have the last end of the upright, may be the Wish and desire of such, as for their wickednes shall never obteyn it.*

You see Balaam a false Prophet, a Conjuror, one that dealt with the Diuel, a reprobate, one that is now fewel

C for



for unquenchable flames, to burn upon to all eternity; wished he might dye the Death of the upright.

*Infer-  
nus ple-  
nus est  
bonis af-  
fectibus  
& desi-  
deriis  
Paradi-  
sus au-  
tem bonis  
effectibus  
& operi-  
bus. Bosq  
Consol.  
Desper.*

Such being guilty of damnable hypocrisy may go laden with all their wishes to hell: t'is an expression of a learned (in this no) Papist, that *hell is full of good wishers but all the good workers they go to heaven*: The Scripture is full to this purpose, such were they that said, *Lord Lord open to us, yet, depart from me ye workers of Iniquity*; such are all they whose works and wishes contradict one another, or whose works run not parallel with their wishes. Now such



such persons though they never so earnestly desire yet shall never obtain the death of the righteous : and truly as the great God doth not judge according to our wishes, but our works, so neither wise men; our endeavours are the pulse by which we may learn the state and constitution of our wishes; though there be but one pulse that runs through the whole body, yet the Physician feels it at the hand, and so at the hand in our works we are chiefly to try wither our wishes are true and effectual.

Now to explain this, there are 2 things would be looked into, First *why is the death*

*and last end of the righteous desired by the wicked? Secondly how comes it to passe that they do not obteyn it though they do desire it.*

For the first of these, *why is the death and last end of the righteous desired by the wicked?* To answer this, it proceedeth from the conviction of the happines that the godly enjoy in and after death; that death finds and leaveth them in a good estate and lets them in to a better. This is that that is rivited in the natures of all men, they believe it is a great deal better with the godly at their death then it is with the ungodly: there is  
in

in the worst of men a spark of conscience, by the light of which they may read that its more safe to be in the estate of good men when death comes, then in that of the wicked. Conscience is a practical Preacher in the bosomes of men that much presses and applies this doctrine, if men did hearken to its instructions. We need go no further to school, than into our own hearts where this lesson is abundantly taught, conscience being the school Mistress: which made that Atheist (when he was asked which he liked best, the licentious loose lives of the profane, or the strict

holy lives of the godly ) to answer *cum illis mallet vivere, cum his mori*, I had rather live with those, and dye with these: he had sayd better, I would chose to live with them, which I would be willing to dye with. The godly then are in and by death made happy in the very apprehensions of the wicked.

In the following of which truth, let us consider, First the happy condition of the Saints in and by death positively, 2ly. relatively.

First positively, now there are three things wicked men are convinced of, that makes a godly mans death so much to be

be preferred and desired, First  
*a total cessation from suffering,*  
 and therefore it is called *a rest,*  
*there remaineth a rest to the* Heb. 4 9.  
*people of God, a Sabbatisme,*  
 a keeping of a Sabbath; death  
 unto the Godly is a full stop  
 and period to all the miseries of  
 the present world: after their  
 painful walk there is a per-  
 fect rest: in this world we la-  
 bour for rest, in that, we rest  
 from all our labours. We were  
 made by God and can never  
 be happy till we are with God,  
 we came out of his hands and  
 can never rest till wee are in his  
 bosom; there is a sweet calm  
 from the storms of the world,  
 a blessed silence from the cla-  
 mours

mous of the world; an absence  
 of all evil, *Sorrow shall de-*  
*Esay. 35.* *part and sighing flee away,* saith  
 10. the Prophet, and *tears shall be*  
*wiped away,* God (my friends)  
 cannot so much as afflict a  
 godly man in the other world.  
 I will speak a great word, that  
 God that can do all things,  
 cannot do this thing, as he  
 cannot destroy his People in  
 this life, so he cannot so much  
 as afflict them in the other.  
 It is much with Gods people  
 as with the stones that built  
 the Temple, they were hewed  
 and squared at the Quarry-side  
 before they were brought to  
 it, and there was no noise of  
 Axes and Hammers in the Tem-  
 ple,

ple, So there is no disturbance in the Kingdom of God, but a perfect rest after our painful walking, Now this being upon the hearts of all men to know there is such a rest, the wickedest of men cannot but desire it.

Secondly, at the death of a righteous man *he obtaynes a perfect degree of sanctity*, a consummation of holiness, you know the greatest perfection we can here attaine unto, is this, an humble acknowledgment of the imperfections we have, and endeavouring after the perfection we want; but now, though there be never so much imperfection in our state of  
 grace



grace here, yet the death of  
 the body is the death of the  
 body of death, the funeral of  
 all our corruptions. This expe-  
 rience teacheth, that whilst the  
 soul dwels in the body, sinne  
 will dwell in the soul, the  
 Saints may cast it down but  
 they cannot cast it out, they  
 may hinder it from having a  
 throne in their hearts, but they  
 cannot hinder it from having  
 a room there; doe what they  
 can there is no full seperation  
 between sinne and the soul, be-  
 fore a Seperation between the  
 body and the soul, there it is  
 that *that which is imperfect*  
*shall be done away*, as it is with a  
 man that hath been under a long  
 fit

*Dejicere*  
*possunt*  
*non eji-*  
*cere.*

fit of sicknesse, though he be truly recovered from his disease, yet he is a long while before he can come to his full strength, (before he pick up his crummes) so its with the Saints here; though they are delivered from sicknesse of sin that it shall not be to death, yet not from sins, of weaknesse until death. Or as it is with one that hath layn a long time in prison, though he be now really set at large, yet he may go limping all his dayes by the hurt he received from the Irons when he was in prison, so Gods people have so many corruptions as to make them go halting to their very graves.

in

in the new man there is enough of the old man to make them continually greive and mourne whilst they are here ; and God suffers this , that his people may depend more upon justifying grace, and be quickned to look more after sanctifying grace, and be longing after consummating grace.

Thirdly there is this in the death of a righteous man , that it is to him *an immediate passage to heaven*, I *It is a passage*, it is that which brings us to a happy journeyes end ; death is the ship that wafts us over to the shoar of a blessed eternity , 'tis that boat that is sent to bring us to the landing stairs

stairs of our fathers house. Much *Gen. 24.*  
 like *Abrahams* servant that 57.  
 went to fetch *Rebecca* to be  
 married to the son of the pro-  
 mise; when they enquired at  
 the mouth of the damsel, shee  
 willingly and presently gives  
 her consent to go with him.

So when death comes with  
 his pale horse for a Saint of  
 God, he willingly gets up *Gen. 45.*  
 behind him; or (as one) 27. 28.  
 death is like the waggons, *Jo-*  
*seph* sent to his father *Jacob*  
 out of Egypt; when he saw  
 the waggons t'is said the good  
 Old-mans heart *revived* within  
 him, and he cryed out *Is Jo-*  
*seph my son yet alive, I will go*  
*down and see him before I dye,*  
 so

so when the Saints see the wag-  
gons of death, their hearts re-  
vive, Jesus is alive, I will go  
to Jesus.

2 And as it is a passage, so  
an *immediate passage*, that is,  
there is no such thing as a Pur-  
gatory, any place between  
Earth and Heaven where they  
*Luk. 16.* are lodged, as soon as Laza-  
*22.* rus was dead he was directly  
carried from dived his gate to  
Abrahams bosom: as soon as the  
penitent thief was dead he was  
carried from the crosse on  
which he was crucified, to the  
Kingdom where he is glorified;  
*Luk. 23.* *This day thou shalt be with me*  
*23.* *in Paradise*, As soon as the  
soul is breathed out of the  
body,

body, it is with God ; there is no temporal punishment held forth in the Scripture after this life, and therefore there is no Purgatory. Purgatory derogates from the blood of Christ, *which purgeth us from all iniquity* : If there be any such thing as Purgatory , ( as the Papists dream ) you must say one of these two things.

Either Christs blood doth not cleanse from all sins , or not perfectly from some sins ; but both these are false, therefore it follows there is no such thing. Yea what would become of those that shall be alive at the day of Judgement, surely they will have as much need of

Purgatory as others, before they get to Heaven. Besides,

our Lord Christ bare all that misery and punishment which the Elect were else to have suffered, but he never bore the do-lours of Purgatory, therefore its evi-  
dent they are but

*Purgatorii dolores cum nec subiisse nec tolerasse legatur Christus, qui tamen omne genus dolorum pro nobis pertulit eos fictitios esse consequitur, nulli credentium pertimescendos: sequeretur enim aliquos dolores Christum non tulisse nostra causa quod absurdum.*  
Bucan. loc. com.

feigned sorrows, and not to be dreaded by Believers.

3. *Its an immediate passage to HEAVEN*; it lets the Godly into the Kingdom of glorious bliss; it is *janitor cælorum*, the Porter that opens Heavens gate to the Saints. that they



they may enter into the joy of  
*their Lord*: a joy so great, that  
 it cannot all enter into them,  
 therefore they are said to enter  
 into it: a joy so great, that no-  
 thing shall be found in it but  
 what is desirable, and nothing  
 can be desired in it but it shall  
 be found. I may say of Heaven,  
 the portion of the Godly, what  
 was said by the Queen of the  
*South*, when she arrived at So-  
*lomon's* Court: when she saw the  
 magnificence of his Palace, the  
 Liveries of his Servants, the  
 state of his Attendance, there  
 was no more Spirit left in her,  
 but she breaks forth, *the one half*  
*was not told me in my own Coun-*  
*try*; thus when the righteous

come to Heaven, when they behold the Palace of Eternity bespangled with Sun-beams of light and glory, when they view the Robes of Immortality, when they see ten thousands that stand at Gods Throne, and ten thousand times ten thousands that Minister before him, they shall burst out into admiration, and come to us Ministers saying, in the other life you did not tell us the half of the glory now revealed in and to us: indeed if every word we speak were a tongue, and every thought we think an heart, yet we should not be able to speak or think how great that glory shall be: I shall therefore spend

no

no more time on this, but only put you in mind of the good old saying, *Let others study how great the glory is, but let us study how we may best obtain, and be fittest to enjoy it.*

But then Secondly, as we may consider the death of a righteous man absolutely, so comparatively; compare the death of the righteous, with the death of any sort of person you can name, and you shall see the death of a righteous man is to be preferr'd, and that by the light of a wicked mans own reason.

To instance in particulars;

First, compare *the death of the righteous, with the death of*

D 3.. the

*the Infant* ; there are some persons that having considered the sin, misery, and vanity of this present life, have said, That *the best thing in the world is not to be born, and the next best thing is to dye as soon as we are born*; and truly the World is like a stormy Ocean, or flame of Fire; now if you were to go over a tempestuous Sea, you

*Non può  
esser troppo presto  
quello che  
è il migliore,  
anzi è  
sempre  
tardo il  
lasciar la  
vita miserabile  
per la felice.*

would not say your passage was too short; so if a man was to run through a flame, he would not stand lingring, but make what hast he could, and the sooner through the better: it is never too soon to dye, but rather alwayes late to leave a miserable sinfull, for a happy sinless

sinless life. Besides, the shorter our lives, the easier our account we are to give to God; so that if some were to dye, they would choose to dye the death of the Infant.

But alas, though our Infancy be the best time to dye in, because the Soul is not stained with actual sin, yet our Infancy is a state of Death; we were born Enemies to God, Children of Hell, *Children of wrath by nature*, *E. b. 2. 3.* and so obnoxious to Gods displeasure, and to be Children under his wrath, which to endure is intollerable, and to avoid is impossible.

The best of us all was born with a poysoned and infected

nature, we brought enough  
 with us into the World to ruine  
 us; if we should dye in our  
 most innocent estate, yet we are  
 depraved by evil, and destitute  
 of good; there is enough of the  
 Old man in the youngest babe  
 to damn it; when you behold  
 the prophaneſs of the World,  
 and ſee the profligate Impie-  
 ties, Drunkenneſs, Adultery,  
 Murders, and other ſins that  
 are committed; when you hear  
 the curſed and damned Oathes,  
 thoſe dreadfull imprecations  
 of flagitious men, the nature of  
 an harmleſs Infant is the ſeed-  
 plot of all this; ſo that a poor  
 innocent babes death, is more  
 dangerous than the death of the  
 righteous;

righteous ; *we may hope well of such babes, but we may believe better of the righteous.*

Secondly, compare *the death of the righteous, with the death of a Patient* ; some persons you know they are often choosing in their discourses what kind of death to dye, whether a sudden and violent death, or a death by the hand of a long sickness ; many persons would choose this latter, because, say they, they have time to repent, time for others to pray for them, and have warning by the languishing condition they are in : But alas consider, God may take this latter time to judge thee in, because thou  
 .. tookest



tookest not thy former time to seek him in ; he that has promised life to the penitent, has not promised repentance to every one that is under a long sickness. 'Tis true, thy warnings are a mercy, but better it is to dye the death of the righteous, though thou shouldest dye suddenly : If thou art righteous, thou art habitually prepared ; but if thou hadst never so long sickness, it would be very uncertain whether that would contribute to thy preparation or not.

I have often thought a Minister could not have a better time to speak to, and work upon a people, then when they are  
are

are sick, but I find the quite contrary, and that they that have neglected the things of their peace in the time of their health, though they have had a great deal of time to prepare themselves, when exercised with a lingering sickness, yet they have not improv'd it: Therefore trust not too much to that.

Christians, If a man have many strong and able Beasts, and he should take the burthen off from these, and should have but one pittifull creature, that was lame and scarce able to go, and should lay it upon this, would you not think this a strange man? Thus it is with  
 many

many men. O! the many strong and lusty dayes men have, and yet lay the whole burthen of their repenting and turning unto God, upon the few languishing dayes of sickness ; but this I may say, those that forget holiness till sickness, seldom remember it in sickness ; we see in such sicknesses usually, when the Physicians have done, the Divine begins ; a most dreadfull delusion : Men desire a lingring sickness, but the Devil knows there is not one of ten thousand lets his sin live long with him, but his repentance dyeth with him ; remember as God did not love a blind Sacrifice, so not a sick Sacrifice.

Thirdly,

*Ubi desinit Medicus, incipit Theologus.*

Thirdly, compare *the death of the righteous, with the death of the Honourable*; If many a man were to choose what death he would dye, he would dye the death of a King, or some Great Person, that he might be magnificently entombed, and make posterity to know his renown: But alas, Gods Tribunal and the Grave are no respecters of persons; there is no difference between the Peasant and the Prince, the Leather and the Velvet Coat, the Canvas Suit and the Tunick and Vest, the Presbyter and the Prelate, even then the Kings of the Earth, are but Kings of Earth; you know when Trees grow in

a Wood all together, we can say there stands an Oak, and there an Elme, and there a Cedar, and there a Shrub, but when these Trees are burnt and turned into ashes, which of you can say, this is the ashes of such a Tree, or such a Tree.

Death is that great Leveller that maketh all persons equal: In the mowing of a Field, though some grasse be higher, and some flowers bigger than others, yet when they are mowed they lye all flat upon the ground; an Earthen Pot though never so great, is as subject to be broken as a little one. 'Tis a very remarkable obser-

observation the Jews have of <sup>1 Kings</sup>  
*David*, in his life time he is <sup>1. per totum,</sup>  
 seldom mentioned in Scripture <sup>compared with</sup>  
 without some preface of Ho- <sup>1 Kings</sup>  
 nour, as *King David, my Lord* <sup>2. 1.</sup>  
*the King, &c.* and so he is a- <sup>כל ימיו</sup>  
 bout forty times called *King* <sup>של דוד</sup>  
*David*, and *my Lord the King* <sup>נקרא</sup>  
*David*, in one Chapter; but <sup>מלך שנה</sup>  
 now see what an alteration there <sup>והמלך</sup>  
 is in the first verse of the next <sup>דוד וכן</sup>  
 Chapter, *When the dayes of Da-* <sup>כיון שהגיע</sup>  
*vid drew nigh that he should* <sup>למיתתו</sup>  
*dye*; He that was *my Lord the* <sup>אין כתוב</sup>  
*King* so often a little before, <sup>מלכות</sup>  
 now he comes to dye is plain <sup>מניין</sup>  
*David*; so that you see death <sup>דיקדבו</sup>  
 maketh all equal. Do you <sup>ימי דוד</sup>  
 then desire to dye the death of <sup>למות</sup>  
 a Great man! Surely it is not  
 so

so good as to dye in the fear of  
 the great God : and therefore  
*Hezekiab* a potent and noble  
 Prince, when he had a message  
 of death, pleads not, Remem-  
 ber Lord that I have been a  
 King , that I have worn the  
 Crown, and swayed the Scep-  
 ter, but *Remember Lord that*  
*I have walked before thee in*  
*truth, with a perfect heart, and*  
*have done that which is right*  
*in thy sight* : its a poor thing  
 in death to have been saluted,  
*Your Lordship, and Your Lady-*  
*ship, Your Honour, and Your*  
*Grace, Your Highness, and*  
*Your Majesty* at every word,  
 if we cannot see our selves  
 to be the persons *whom the*  
*King*

Isa. 38.  
 3.



*King of Heaven delights to honour.*

Fourthly, another had rather *dye the death of the Wealthy*; many persons we see in the World, they toyle, and labour, and sweat, and if you ask them the reason, it must needs be this, that they might leave something behind them when they dye.

Christians, that is not our own, which we cannot carry with us into another World; the rich man in this respect is like a poor man, that is invited to a great mans Table; whilst he is there, he makes use of the Plate, and Silver Spoons, and other things, but he must  
 E pocket

pocket up none of these, but leavethem behind him when he goes thence; so God gives him a great many things here to use, but he must leave them all at death.

Or just as it is with Travel-  
 lers, who make use of the mo-  
 vables of an Inne for that night  
 they lodge there, but the next  
 morning they leave them, and  
 go onward in their journey;  
*Job 21. 13. They spend their dayes in wealth  
 and in a moment they go down  
 to the grave:* Who would not  
 choose to dye the death of the  
 righteous, rather than of *Na-  
 bal*, or the *rich man* in the  
 Gospel? What a vain thing is  
 man to desire to dye rich? To  
 leave

leave a portion of Goods behind him, and not to have a good portion in Heaven? Surely the wealth and accommodations of the World, do not make any person the more fit or willing to dye. I remember a story, that when the Duke of *Venice* shewed *Charles* the 5th. at *Venice* his Earthly Paradise, stately Palace, Gardens, Riches, Furniture, Plate and Jewels, and asked the Emperor what he thought of them; he doth in a most Christian manner make no other answer but this, *These are the things that make men unwilling to dye*: Another shewing a private Christian the like sight,

*Hac sunt  
quæ faci-  
unt invi-  
tos mori.*

לא  
ידעתי  
אין רע  
ומר  
בזמני  
מות  
העשיר  
אין חיי  
העני :

*Rabb.*

expecting to be admired for it, drew this speech from the Christian; *Sir, you had need make sure of heaven, or else you will be a great loser when you dye.* He that has set his heart on these things while he possesses them, they will go to his heart when he is torn from them, he will be unwilling to dye.

Fifthly, let us compare *the death of the righteous, with the death of the Valiant*; some would choose this: what large renown have many that have dyed upon the place, in an engagement against the Enemies of their Country? How doth their fame shine in History, and  
the

the Chronicles of Nations embalm their Names to posterity? Such as that glorious King of Sweden *Gustavus Adolphus*, Killed but not Conquered; and that noble Captain *Consalvo*, who being counselled to retire a little backwards from the Enemy, made this

answer, That *he had rather at that time get a span of ground forwards, though he were sure to find his grave*

*Essendo egli consigliato a voler ritirarsi alquanto indietro, rispose, desiderare d'haver piu tosto al presente la sua sepoltura un palmo di terrore piu avanti, che col ritirarsi indietro poche braccia allungar la vita cento anni. Guicciard.*

*there, then retreat a few yards to lengthen out his life a hundred years. But though this may seem to be a brave and*

E 3 .. noble

noble thing to dye so, yet how poor comfort is it to their souls, if they be not *Souldiers of the Lamb, called, chosen, and faithfull*? What does it avail them *to be praised where they are not, and be tormented where they are*? All their courage and resolution, all their valour and magnanimity, what is it to their Salvation without grace and piety? They are laudable Virtues, but not saving Graces: 'Tis true, it is very honourable for a man to dye for his Country, but *let me dye the death of the righteous.*

Sixthly, let us compare *the death of the righteous, with the death of the Learned*; if some  
men

men were to choose what death they would dye, they would choose to dye the death of a *Philosopher*; when they have read of *Seneca, Plato, Socrates*, and others, with how much constancy and courage they looked death in the face, they think it brave to dye like one of these; but one spark of Grace is a better Lanthorn to lead you to happiness, than all the reason and wisdom those men had; they were wise to *admiration*, and yet not wise to *salvation*. It was the speech of *St. Austin* in his time, *Un-*  
*learned men arise and snatch* *Surgunt indocti*  
*Heaven away, whilst we with* *& rapiunt cœ-*  
*all our Learning go laden to* *lum, &c.*  
E 4.. Hell.



*Hell.* Therefore what will it profit to dye the death of the Learned? I tell you, *Solomons* repentance was better to dye with, than all *Solomons* wisdom; Learning is a poor cordial to a dying man; Scholarship is a rare Ornament, but a miserable Comforter, when you come to dye; a good Handmaid to Godliness, but a bad supplier of the place of it when Godliness is wanting: Therefore what will it profit a man to dye the death of the greatest *Philosopher* that ever was, if that be all.

Seventhly, another it may be would choose to dye the death of the *Antient*; some say,  
if

if they might choose what death they would dye, they would wish to dye in a good old age, to spin out the thread of their lives to a great length, and to go away at last like a Lamp for want of oyl; gradually to spend the radical moisture of the body, and then without pain to yield unto nature : But unless you dye the death of the righteous, the longer your death is deferred, the greater will be the misery that will be inflicted; the longer a sinner lives, the more wrath he layes up for himself; and therefore excellent is that expression of the Apostle, *Accor-* Rom. 2. 5  
*ding to thy hardness and im-*  
*penitent*

*penitent heart thou treasurest up wrath against the day of wrath*: What is the meaning of the phrase? 'Tis just like a covetous Miser that is making of a hoard, he is every day adding something to it till it come to a great sum: So thou *treasurest up wrath*; the longer God continues thee, the greater the wrath will be at last which thou must suffer. Or as a man that every day is carrying a stick to a pile of wood, with which at last he is to be burned; the longer he lives the greater the pile, and the more formidable the fire will be: the longer God forbears thee, the more interest thou must

must pay : he will be thy  
 forer enemy, because he was  
 no sooner thine enemy. If  
 thou livest to be an Old man,  
 and not a Babe in Christ, thy  
 case is most dreadfull : Old age  
 in it self is not desirable ; an  
 Old man is *an animated grave*, <sup>τὸ θάνατον</sup>  
*a Sepulchre with a little life in* <sup>ἐν τῷ σπύχῳ</sup>  
*it* ; it is the refuge and anvil  
 for diseases to meet in and beat  
 upon ; and therefore they are  
 called *evil dayes in which there* <sup>Eccles.</sup>  
*is no pleasure.* 'Tis true, the <sup>12. 1.</sup>  
 hoary head ( when nature has  
 snowed Gray hairs upon a  
 man ) is a *Crown of Glory*, but <sup>Prov. 16.</sup>  
 it is no Crown to thee, unless <sup>31.</sup>  
*found in the way of righteous-*  
*ness* : Therefore the Text is thus  
 read

מצא  
in fut.  
niph.

read in the Holy tongue, *The hoary head is a Crown of Glory, (of ornament, or comeliness) in the way of righteousness let it be found, or it shall be found;* it is either to be understood as a promise, thus, *in the way of righteousness the Crown of Glory shall be found by the hoary head;* or as a command, thus, *that the Gray head may be a becoming ornament to the antient, let it be found in the way of righteousness;* it is necessary it should be found in that way. What do Old men that are not good so long in the World? What is the advantage they get? Surely, only this, *They live to see more evil, and to do more*

*more evil, and to deserve more evil than others do, that is all the happiness of an Old man that is not gracious; for it is not the venerable face that will commend to God, nor the snowy head of the Antient, that will make way for him before the Ancient of dayes, but to dye the death of the righteous. To name one more,*

*Eightly, compare the death of the righteous, with the death of the Martyrs; all that dye for such, are not saved, but all that dye righteous they are saved; there are many persons that may give their bodies to be burned, and yet their souls shall burn in Hell; many persons*

1 Cor. 13. 3.

sons that may be *Martyrs* in our account, who are but *Malefactors* in the account of God: If we dye the death of a *Martyr*, and not of a Godly one, it will be no profit; for it is not the death, nor the cause only, but the heart that makes a *Martyr*.

Three things make a *Martyr*; there must not only be suffering, but a good cause to suffer in, and a good conscience to suffer with; some *Martyrs* that seemed nothing else to us, may really be nothing less, when as no righteous persons, but they are happy: There are some persons that may seem to us, to *dye for the Lord,*



*Lord, and yet do not dye in the Lord ; but all upright men dye in the Lord, and therefore you see, if we make the comparison here, the death of the righteous is much to be preferred: And thus you have the first thing, the reasons why wicked men when they come to dye, desire to dye the death, and have the last end of the righteous.*

The second thing is, *How it comes to pass that though they desire it, yet they do not obtain it.* I would not speak now concerning the sins of wicked men, by which they forfeit this desired happiness; if a man should never so much desire health, and yet go immediately  
and

and drink off a cup of poison, death would be his portion before health: if a Water-man should never so much desire to be at *Westminster*, and yet row towards *London-bridge*, his desires would be but in vain: Thus it is with sinfull men, they contradict their desires in their practices, therefore their desires further them nothing in the way to happiness, their practices carry them faster to Hell, than their desires can to Heaven. But if you ask me, *Why do those that desire it not obtain it?* My answer is, *Because they do but desire it;* they have nothing but faint velleities, which is too sloath-  
full

full a way to get these great things by ; there are many means conscientiously to be used, that this *last end of the upright* may be enjoyed : the Lepers in the Gospel were cured not sitting still, but walking, *as they went they were cleansed* : we must be up and doing : we must be at the charges and expences, not only of many an earnest wish, but of many a salt tear, and many a bitter sigh, and many a deep groan, and many a hard pull before we can obtain this blessing : an happy estate in death, and a glorious life after it, are commodities not to be had at so cheap a rate, as for a wish :

F

we

we can gain but a little of the Earth, though we take a great deal of pains for it ; and do we think to obtain Heaven with no pains ? It was the saying of an

antient Rabbin,

אם לא השגת מהעולם  
הזה שאתה רודף אחריו  
כי אם מעט מועד מה  
תשיג מהעולם האחר  
שאינך רודף אחריו :

Rabb.

*If thou canst obtain but a little of this World which thou pur-*

*suest so much, how canst thou look for anything of the other World which thou followest not at all ? We must then be work-*

Lam. 3.

41.

Oratione

operatio

& opera-

tione ful-

ciatur o-

ratio.

Hieron.

*ing as well as wishing ; therefore 'tis said, Let us lift up our hearts with our hands to God in the Heavens ; our hearts, in praying and wishing, our hands, in acting and doing :*

We

We ought to support our praying with our working, and our working with our praying, both these should go together; we must be as well in the operative way, as in the optative mood.

I remember the Fable of the Country man, whose Cart stuck fast in the mire; he falls a praying to *Jupiter* to help it out, but doth nothing else; and *Jupiter* bids him set his shoulder to the wheel, and then cry to *Jupiter*: so we must set our hands to the work, and then desire to dye the death of the righteous. Solomons advice is good, if thou shalt cry *Prov. 2.*  
after knowledge, and liftest up *3, 4.*

thy voice for understanding,  
 if thou shalt seek for her as for  
 silver, and search for her as for  
 hid treasure, &c. not only cry  
 and lift up the voice, but seek  
 and search : so the Apostle  
 counsels, to seek the things  
 that are above, as well as to  
 mind the things that are above:  
 hence the Church prayeth in  
 the Psalm, God be mercifull  
 to us, and bless us, and cause  
 his face to shine upon us ; the  
 Hebrew is, and cause his face to  
 shine with us ; that is, his grace  
 to accompany our endeavours :  
 Gods grace is to be desired,  
 and mans endeavour not to be  
 spared.

Now this may be summed  
 up

Col. 3.

1, 2.

מִן הַשָּׁמַיִם

זֶה הָעֵלְיוֹן,

זֶה הָעֵלְיוֹן

פְּסַלְמִים.

Pf. 67. 1.

יֵאָר

פָּנָיו

: אֶתֵּנוּ

up in a few words ; here are the two reasons why *they do not obtain, though they do desire.*

First, *They neglect the active obedience of a righteous life ;* they neglect the performance of those duties that lead to this end ; Obedience though it be not the cause of Heaven, yet it is the causeway to it ; though it doth not merit, yet it is the means ; when our wishes go without duty, then they are lame and out of joynt ; there must be Faith, Repentance, Holiness, Ordinances, Obedience to the commands of God, &c. 'tis by these we please God : Its said of the *Ninivites, and*



לא נאמר כאנשי נינוה *God saw their*  
 וירא האלהים את שקם *works that they*  
 ואת תעניתם אלא וירא *turned from*  
 האלהים את מעשיהם *their evil way ;*  
 כי שבו מדרכם הרעה : *the Prophet*  
*Seder Maamaduth ex tract.*  
*Sabbath.*

faith not, *and God saw their*  
 Sackcloth and their Fasting,  
 but *their works, that they turn-*  
*ed from their evil way.* Re-  
 member this, *He that made you*  
*without your assistance, will not*  
*save you without your obedi-*  
*ence ;* and this obedience is to  
 be universal, not only to the  
 easier duties, but to the more  
 difficult : Some are easie, as to  
 believe we must be saved by an  
 imputed righteousness, to trust  
 to another when we see our own  
 imperfection, these we are easily  
 per-

perswaded to ; but then *to love our enemies, to mortifie our corruptions, to pull out our right eye, and cut off our right hand,* these are hard sayings ; men will not go to the cost of universal active obedience, and therefore wish and wish, and do not obtain.

Secondly, they decline the passive obedience of a righteous life, and that makes them miscarry ; they would be willing to be saved by the Cross of Christ, but they are not willing to bear the Cross of Christ ; they would be willing to follow Christ to his Kingdom, but they would not follow him to his Cross ; they would fol-

low him into the *Garden* of pleasure, but not to *Golgotha* the place of Sculs ; they would be willing to eat bread with Christ at his Table , but are loath to pledge him in his bitter Cup ; they would be glorified with his Glory, but not be baptized with his Baptism : There's the great reason men do not attain Heaven , they would be willing to *dye the death of the righteous*, but are unwilling to *dye the death for righteousness sake*. Alas ! (Christians ) the Lord Jesus Christ will be your head, but it is a head under a Crown of Thorns ; God will be your God, as he was to *Moses*, but  
 he

he will appear to you in the burning Bush ; we must first enter into the sorrow of our Lord, before we can enter into the joy of our Lord ; there are first those groans that are unutterable, and then those joyes that are unspeakable : *He that hath not learned the lesson of the Cross, has not learned his A. B. C. in Religion* : The Scriptures teach, first a suffering with Christ, and then a reigning with him : Now there are few persons willing to suffer, and therefore it is that so few get to Heaven. Few think themselves to be graced ( as they in the *Acts* ) when they *Acts* 5. are disgraced ; few that count<sup>41</sup> them-

themselves dignified, when  
 they are villified for Christ;  
 few that are convinced, that  
 though they lose all for Christ,  
 yet they shall lose nothing by  
 him; nay, that though they  
 lose all for him, yet they may  
 find it all again, and more in  
 him; few that are like the an-  
 cient Christians, that were glad  
 they had any thing to lose for  
 Jesus Christ; thus should it be  
 with us all: we must neither  
 neglect the *active*, nor decline  
 the *passive* obedience of a righ-  
 teous life, if we would *dye the*  
*death of the upright, and have*  
*our last end like his.* Thus  
 I have answered the two Que-  
 stions; let me now conclude  
 in

in a few inferences from the premisses.

And first, this shews us *the wisdom and happiness of those that make choyce of a righteous life*; 'Tis *the best wisdom*, because *they* only take the right way to ensure a blessed death; they have a prospect into futurity, they consider what is coming, and therefore provide for it. And 'tis *their great happiness*, because they make sure of a heavenly reward after death; therefore how strangely do we argue, when we see a Worldling dandled upon the knees of prosperity? we are prone to think, surely this is one of the Favourites of Heaven,

ven,

ven, the darling of providence, surely God loveth that man, he makes him so great and rich; and on the other hand, when we see the righteous afflicted in this World, reproached, threatned, impoverished, imprisoned, banished, martyred, we are apt to judge, surely this is not a person that God loves; but it must be the end that must be regarded, and then it will appear who is the happy man; *mark the perfect man, and behold the upright, for the end of that man is Peace*; the happiness of life is to be esteemed of by the end and issue of it: though the righteous mans way be affliction,

*Psa.* 37.  
37.



on, yet his end is peace; that is, an absence of all evil, and the presence of all good: the Hebrew word for Peace, comes from a root which denotes *perfection*; his end is perfection of happiness:

hence the Rabbin tells us, *that the Holy blessed God finds not any ves-*

לֹא מֵצָא הַקֹּדֶם כָּל־  
מְחִיךְ בְּרִכָּה לְיִשְׂרָאֵל  
אֵלָּא הַשְּׁלֹמִים וְכוּ' --

Rab. Shimson Ben Chol-  
peta misna okatzim sub  
finem.

*sel that will con-  
tain enough of blessing for Is-  
rael, but the vessel of Peace,  
according to that of the Psal-  
mist, the Lord shall bless his* Psa. 29:  
*people with Peace: indeed this* ult.  
*is ALL, therefore Balaam  
himself, though a wretch and  
a reprobate, wished himself no  
more*

more happiness, then the righteous should enjoy at death, and in the other life.

If an unskilfull man should go to an exquisite Limner, and see him draw the rude draught of a Picture, he would wonder what he intended; but if he would but stay till he had set to his *ultimam manum*, his last hand, and finished the piece, he would see it to be excellent: Thus it is with foolish men, they look upon the rude draught of a Godly mans condition in this World, and misjudge it; but if they had but patience to suspend their judgement till God had finished it, they would find it

excellent, and worthy to be desired.

If a man had been present with God at his first dayes creation, when God began to make the World, when in the *tobu vabobu*, in the indigested **Chaos**, all things lay disorderly and confusedly jumbled together, *fire and water, cold and heat, light and darkness, dry and moist*, if a man had seen this, he would have wondered, what will the wise God make of this piece of confusion; but if this man had staid till the end of the sixth day, he would have said with God, *Behold all is very good*. Thus he that looks upon the troubled estate  
of

הָהוּ  
וְכֵהוּ  
Gen. 1. 2.

of the righteous, may wonder what God intends with them ; but stay to the end, and you will see their condition blessed : wicked men look no further then just before them, to *receive their good things in this life* ; but you know there are many persons that may be *coached to Hell*, when others may be *whipped to Heaven* ; nay many if they were not kept short of the things of the Earth, would come short of the joyes of Heaven. Doth any person think the Malefactor happy, because he may ride in a gilded Coach to the Gallows ? Or the Child to be unhappy, because the Father takes

takes the rod and corrects him?  
 I remember one of the Popish  
 Writers compareth the righteous,  
 and the wicked, to the  
 Hens and Hawks that are kept  
 in Great mens houses; you  
 know whilst the Hen is alive,  
 she is not suffered to come  
 into the house, but to scrape  
 upon the Dunghill, and get  
 her living there; but when the  
 Hen is killed, she is served in  
 to the Masters table: whereas  
 the Hawk whilst alive is kept  
 in the house with great attendance,  
 but when 'tis dead,  
 'tis good for nothing, but  
 thrown out upon the Dunghill.

So here the wicked have it

G

may

may be a great deal of provision, but when they dye there is no more use of them, when as the Godly are preferred: Now I appeal to you which of these is the happiest estate; surely *that is the best that is the best at last*; none would be so mad as to desire first his happiness, and then his misery: which would you choose of these two, either to go through a pleasant Gallery, where are all sorts of Pictures, variety of sweet smells, and all manner of delights, to run through this into a flaming fire; or to run through a flaming fire, to come into a place of liberty, peace, and comfort?

See

See then the wisdom and happiness of those that make choice of a righteous life.

Secondly, we learn hence *the necessity of looking about us, whether our endeavours are suitable to our wishes*, or else (as you see) for all your wishes to dye the death of the righteous, you may dye the death of the reprobate.

Pray think of it, the time will certainly come, and may suddenly come, when nothing but the life of the righteous will yield you comfort; the Physicians they have left thee, the Minister he is to come, (but alas it is too late to send for him, for thou art not ca-



pable of receiving any instruction) thy reasonable soul, thy precious soul, thy immortal soul sits trembling upon the threshold of thy lips, to take its flight into another World; go backward into this life you cannot, stay here you may not, go forward into another World you dare not. Now this is the time, and if you have not lived the life of the righteous, what a dreadfull estate are you in then?

The soul of a man at death, is like a Prince beaten from one strong Hold into another; the soul is first made to fly out of the lower parts of the body, the legs and thighs, and then  
comes

comes into the upper parts of the body ; but the disease besiegeth it there, and then it flies to the heart, ( its last refuge ) and cannot hold out long there.

Upon this account it concerns us greatly, to ask every one himself, How have I lead my life ? Where are my Graces ? What have I been doing nothing but wishing for Heaven, and not labouring for it ? O consider how much you should be awakened and allarm'd by this ! you ought to deal honestly with your selves ; it is high time to bestir your selves, you are upon the borders of Eternity ; none of you

but desire to dye the death of the righteous, O labour that your endeavours may be answerable: If there was but one of you that had been wishing and not endeavouring, and so like to be excluded out of blifs, it might greatly startle you all who this might be: When Christ told his Disciples, one of them should betray him, they come and say every one, *Lord is it I?* and when we tell you there are a great many in the World, that do not endeavour, but only wish to be saved, and for this are in danger to be damned, methinks you should every one say, *Lord is it not I?* If there

there was but one man in the whole World that was to be damned, it might awaken us all, lest any of us should be that one man: As if an Army was drawn into a Field, and a voice should come from Heaven, that a Dart should strike one man of that Company dead, and not tell the man, would not every one have cause to be afraid? So have we cause to entertain an holy fear and jealousy, lest we should be of the number of such as shall fall short of the Glory of God.

Thirdly, we learn hence the *duty of adding working to our wishing, in order to our arrival at the death of the righteous;*

ous ; and this we are to endeavour both *seriously*, and *seasonably* : 1. *seriously* ; Give diligence to make your calling and election sure ; Abound in the work of the Lord ; Whatever thy hand findeth to do , do it with thy might : Be in good earnest for thy precious and immortal soul.

And then 2ly. do it *seasonably* ; because thou art so uncertain of the continuance of a natural life , therefore be speedy in respect of a spiritual life We should *make haste and not delay to keep Gods Commandments* : there may be cases wherein its not only lawful, but laudable for him that be-

believeth to make hast; such  
 a case is this of our souls, in  
 which expedition is highly  
 commendable: 'Tis observed  
 of *Solomon*, that he was but  
*seven years* in building the <sup>I Kings</sup>  
 House of God, and *thirteen in* <sup>6. ult.</sup> <sup>7. 11</sup>  
*building his own*:

R. *Shelomoh Tar-*  
*chi* writes of it,  
 that the Scripture

במלאכת גבה נדרו  
 ובשל נהעל ובשכרו  
 דבר המהיר :

*Micla! Tophi in loc.*

speaks it to his praise, that he  
 was so quick in Gods, and so  
 slow in his own work. It is  
 much with us in respect of our  
 lives, as with men that are sail-  
 ing in a Ship before the wind,  
 whether they sit or lye, work  
 or be idle, walk or stand still,  
 whatsoever they do, yet the  
 Ship

Ship is going forward towards the Port it is bound for : So it is here, whether we repent or do not repent, pray or neglect to pray, believe or do not believe, be holy or remain unholy, our lives wear away apace : Therefore we had need look about us, and to quicken our pace in the path of Godliness.

*Non sumus  
vita  
inopes sed  
prodigi.*

Men complain of the shortness of their lives, and yet live as if their lives were too long ; O methinks there is enough in the death and last end of the righteous, to perswade you to the way of the upright ! Be therefore adding working to your wishing ; remember that  
of



of Paul, *Be not deceived, God <sup>Gal. 6.</sup> is not mocked; according as a <sup>7, 8.</sup> man soweth, so shall he also reap: He that sowes to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting.* The meaning of the Apostle is plainly this, that there is a consonancy betwixt a mans life and death; such as his sowing is, such shall his reaping be.

Lastly, to conclude the whole, this may be the comfort of such as *do live the life, as well as desire to dye the death of the upright*; that choose the former part, as well as the latter end of the righteous; for  
as

*Vita ad  
mortem  
sic impi-  
us vivit,  
mors ad  
vitam sic  
pius mo-  
ritur.*

as the wicked go from a tempo-  
ral life to an eternal death, so  
the righteous go from a tem-  
poral death to an eternal life;  
their death is both precious to  
God, and advantageous to  
themselves : The righteous  
may welcome death, for death  
to a righteous man, though it  
parts two near friends, Soul  
and Body, yet it unites two  
better friends, the Soul and its  
Saviour to all Eternity.

The Scripture records con-  
cerning *Moses*, in the last Chap-  
ter of *Deuteronomy*, that *Moses*  
*the servant of the Lord dyed*  
*according to the word of the*  
*Lord*; the words in the Hebrew  
מֹשֶׁה אָמַר are, *Moses dyed upon the mouth*  
of

*of the Lord: The meaning is,*  
*say the Jews, Moses dyed kissing* *l'Empe-*  
*of God; surely so it is with the* *reur pa-*  
 Saints of God, their Father *raph.*  
 gives them a kiss, and so layes *Jach. in*  
 them down in the bed of the *Dan. p.*  
 Grave; therefore they that have *258.*  
 lived righteously, may at death  
 smile themselves into a corpse;  
 for the body of a Godly man  
 goes to his Lords bed, and his  
 soul to his Lords bosom; the  
 Grave is perfumed for his bo-  
 dy, and Heaven prepared for  
 his soul. I may say of righ-  
 teousness as *Solomon*, (in a case  
 not much differing) *when thou* *Prov. 6.*  
*goest it shall lead thee, when* *22.*  
*thou sleepest it shall keep thee,*  
*and when thou awakest it shall*  
 talk

*talk with thee*; that is, (ac-  
cording to the Gloss of the

Rabbinical In-

בההלכך תנחה אותך  
וזה העולם הזה בשנכך  
תשמור עליך וזו מיתה  
ודקצית היא תשיחה  
לעתיד לבא :

terpreters) *when*

*thou goest it*

*shall lead thee,*

viz. in thy pas-

sage through this World; *when*

*thou sleepest it shall keep thee,*

viz. when thou lyeest down in

the Grave; and *when thou a-*

*wakest it shall talk with thee,*

viz. when thou art awakened at

the glorious Resurrection.

Well then, (all ye that are

upright in heart and life).

I bring you glad tydings of

*Psal. 58.* great joy; *Verily there is a re-*

*ward for the righteous, and it*

*shall be well with them that fear*

*God,*

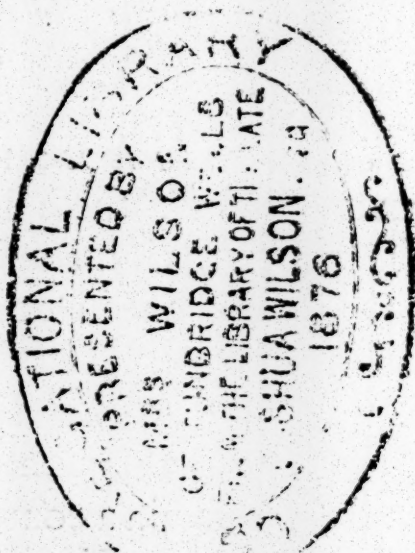
II.  
Eccles.  
8. 12.

God, that fear before him : it  
shall be so well, that none of  
you shall desire to have it bet-  
ter ; while the languid wishes  
of the wicked betray them to  
the pit of Perdition, your holy  
and earnest endeavours shall  
deliver you into the Mansion  
of Glory ; your labour shall I Cor. I 5  
not be in vain in the Lord : ult.

God is too good to suffer him- Dieu est  
self to be overcome in love ; it trop bon  
shall never be said, there is pour se  
more love in man to righteous- laisser  
ness, than there is love in God surmon-  
to the righteous. Therefore ter en a-  
comfort your selves with these mour.  
words , for you shall in this  
World certainly obtain a com-  
fortable dissolution, and in the  
other

rection ; You shall dye the  
death of the righteous, and like  
unto his shall be your last

E N D.



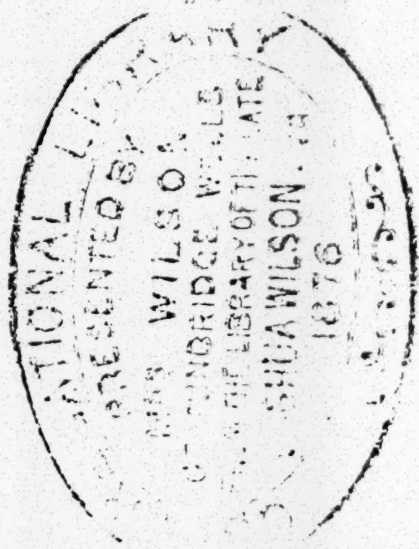


*the  
like*



...and a joyful Re-  
rection ; You shall dye the  
death of the righteous, and like  
unto his shall be your last

E N D.



the  
ike

